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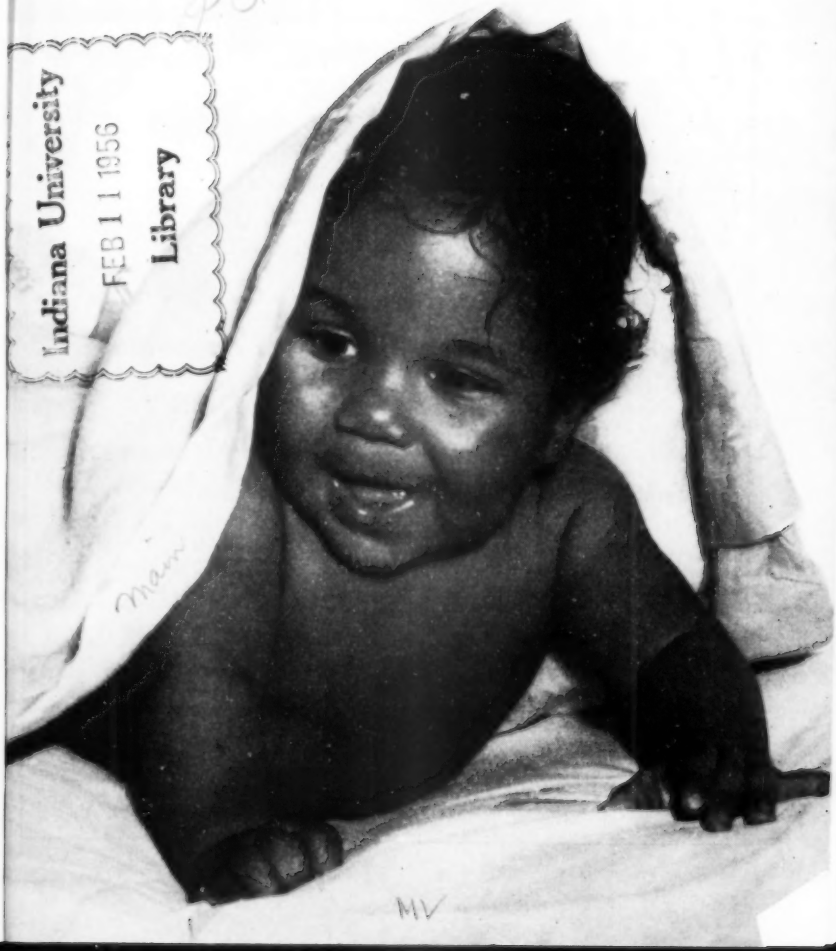

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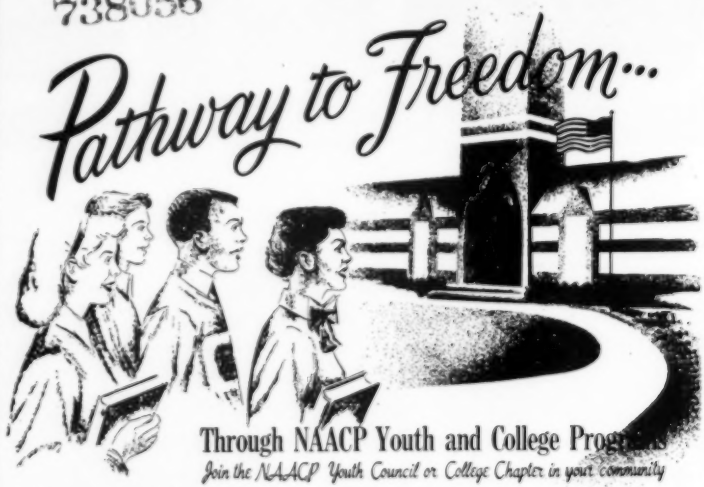

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THE CRISIS

Founded 1910
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A RECORD OF THE DARKER RACES

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Vol. 63, No. 1 **Whole Number 529**

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January, 1956

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A photograph from The Camera Guild of New York City. The baby's name was not given.

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Maceo B. Shel

DR. J. RAYMOND HENDERSON, *pastor Second Baptist church, Los Angeles, California, receives his NAACP life membership plaque from Thomas G. Neusom (left), president Los Angeles branch; Dr. Henderson; L. G. Robinson, NAACP supporter; and Dr. H. Claude Hudson, member NAACP national board.*

■ **This author explains why it is wrong to speak of Jehovah's Witnesses as a "religion of integration"**

Jehovah's Witnesses and Racial Prejudice

By Werner Cohn

JEHOVAH'S WITNESSES, selling literature on street corners and going from house to house with a message of impending Armageddon, have become a familiar sight in recent years. There are perhaps 150,000 of them in this country, and about half are Negro. All are extremely energetic and forceful; many are self-sacrificing and unmoved by the material preoccupations of this world. Their deliberately unconventional views and practices have made trouble for them all over the world; in the United States, by insisting upon their right to free propagation of their opinions, they have unwittingly made notable contributions to the cause of civil rights for us all.

But most of us generally see the Witnesses only from afar: we might read about them in the newspapers or have one of them preach to us in a reluctantly-opened doorway. Unfortunately such superficial contact is misleading in regard to the nature and meaning of the group, for the Witnesses are not altogether what they seem to be. I have elsewhere* described the general results of my investigations into the organization; here I shall deal briefly with those aspects that concern the relationship of the Witnesses to the Negroes.

The Negro press carries a great deal of material about the organization, especially at times of Witness conventions. Witness doings are important news for these periodicals because the number of Negro Witnesses is comparatively large and their devotion and articulateness is unusually high. Their influence, consequently, far exceeds their numbers. Furthermore, as I shall explain later,

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WERNER COHN *lives in New York City.*

* "Jehovah's Witnesses as a Proletarian Movement," *The American Scholar*, Summer, 1955.

Witness doctrines find a particularly fertile soil in the Negro community. For all these reasons there is good and sufficient cause for the large quantity of Witness news in the Negro press.

But the quality—that is to say the reliability—of almost all this material is very unsatisfactory. Invariably the Witnesses are falsely pictured to represent a racially integrated group, eager to practice the Christian ideal of racial equality. The reason why so much wrong information finds its way into the Negro press is twofold: on the one hand, the Witnesses are interested in more and more Negro recruits, and they use professional public relations people to create a favorable impression in the Negro community. On the other hand, editors of Negro periodicals too often accept these publicity handouts freely and uncritically. The result is that the Witnesses are described to the Negro public, to quote some phrases plucked at random from Negro periodicals, as "the religion of racial integration," as "God's army on the march" in which "love is the binding tie that holds the organization together," etc., etc.

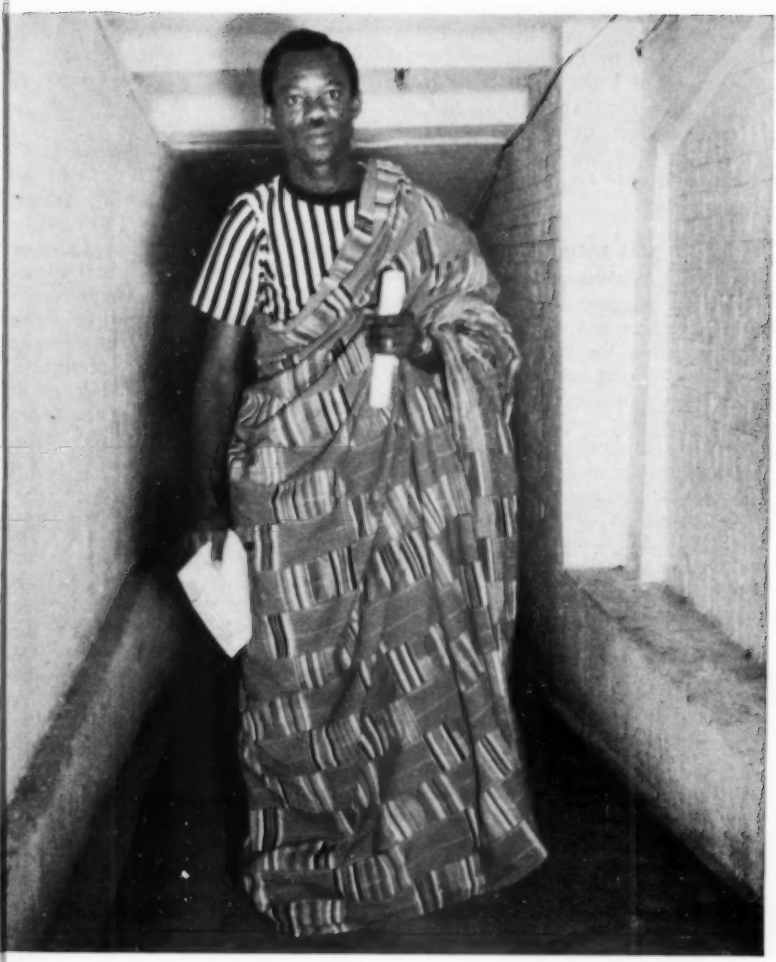
NEGRO'S ROLE

But what are the facts of the Negro's role in the organization?

While many of the more conventional denominations — notably the Catholic Church — make real efforts at racial integration in their services in Southern states, the Witnesses practice a very rigid racial segregation there. All Southern states, and most border areas as well, have separate Witness companies (local congregations) for Negroes and whites; a town as far north as Asbury Park, N. J., has racial segregation in the Witness organization. All over the South there are separate "circuits" (area-wide organizations) for the two races, and in the Southwest there are actually three separate circuits: Negro, white, and Spanish. Until recent years, Negro Witnesses were not invited to the national conventions of the organization, being furnished, instead, with jim-crow gatherings.

While, as I have mentioned, about one half of the membership of the Witnesses is Negro, the leadership is almost completely white. When I visited the national headquarters in Brooklyn in 1952, I was told that there were only two Negroes in the headquarters staff of over four hundred; one Negro worked in the mailing room, the other was a linotypist. The national organizational work, the editing and writing, the supervision of the various departments—all these functions were the exclusive provinces of the white members.

The Witness report of their 1953 international convention throws further interesting light on the role of the Negro in the organization. All the top Witness leaders appear in pictures in the report; but there is no picture in which an American Negro is identified as a leader. Two foreign Negroes are pictured as delegates from African countries, and what appear to be American Negroes are pictured as "cleaning up the kitchen"; another witness, apparently Negro, is pictured as helping in the immersion exercises. It is difficult indeed to escape the impression that the role which the Negro



"ALL *the top Witness leaders appear in pictures in the report; but there is no picture in which an American Negro is identified as leader. Two foreign Negroes are pictured as delegates from African countries. . . .*"

plays in the Witness organization is very similar to that traditionally assigned him by the least enlightened sections of white society: he is regarded as best kept separate and not quite equal; often he is merely "cleaning up the kitchen" while his white brother does all the important theologizing.

REAL RACIAL ATTITUDES

Since Witness periodicals are primarily designed for the instruction of members and close sympathizers, they reflect the true racial attitudes of the Witness leadership much more faithfully than do the press releases designed for popular consumption. *Awake* of April 22, 1953, counsels against inter-marriage between Negroes and whites. *The Watchtower*, on April 15, 1953, and again on May 1, 1953, describes practices of African Witnesses in which races are kept apart as a matter of course (this is in contrast to the practices of the more enlightened Christian groups there). On October 8, 1953, *Awake* carried an article defending the *apartheid* policy of the South African government, declaring that

> South Africa's whole color policy is conditioned by this fact and this fear: 80 per cent of her population is black; if the color bar is breached, what new dike can stop a black flood from overflowing and destroying the civilization with which white men have displaced the wilderness?

During both world wars, Witnesses maintained a neutral, pacifist, "curse on both your houses" policy; they were not concerned over any possible threats to the countries in which they lived. The sudden Witness concern over South African white civilization, in this context, is an indicator of a racial prejudice that is as violent as one is likely to encounter anywhere.

In fairness to the Witnesses, however, it must be pointed out that the particularly sharp hostility toward Negroes portrayed in this *Awake* article is not fully representative of the organization. From my discussions with many white Witnesses I concluded that these people make some honest efforts to feel friendly toward Negroes; I did not meet a single Witness who was conscious of a real hostility. But these people are so full of the prejudices all around them that real racial equality is out of the question. They could not possibly consider racial inter-marriage, for instance. This subject was often brought up by them in the discussions, and always with the comment that such a thing does not exist among Witnesses, would bring discredit upon "Jehovah's organization," and is generally altogether impractical.

COMMONPLACE PEOPLE

With all their conspicuous nonconformity, Witnesses are usually commonplace people with commonplace ideas. It takes a considerable moral and intellectual effort, in our world, to free oneself from the popular racial prejudices, and the Witnesses do not have the energy—either morally or intellectually—to defy the deeper-lying mores of their surroundings. Their nonconformity is merely mechanical and is learned by rote from the dictatorial leaders of their organization: it represents

little more than a cantankerous eccentricity on religious and political matters. Culturally, Witnesses are strictly pedestrian. One is reminded of a mediocre writer who in straining for originality has to fall back on some such purely mechanical device as eccentricity in punctuation or spelling.

The question that remains, however, is why, with an atmosphere so obviously hostile to Negro integration, Negroes nevertheless find themselves attracted in such considerable numbers to the Witness organization.

To understand this paradox we must, for a moment, concern ourselves with the nature and social sources of the sect as such. Jehovah's Witnesses constitute a protest organization of the spiritually disinherited. People belong to it who have a vague and general feeling that the world is no good; for one reason or another, they think of themselves as having been left out of things. Witness doctrines make a powerful appeal to this feeling of being excluded. And given a world in which Negroes actually are excluded from many of the benefits of society, it is indeed not surprising to find many of them in this kind of protest organization.

PROTEST IRRATIONAL

The protest of the Witnesses, of course, is so extreme and so irrational that not much good can possibly come from it. The Witnesses reject not only the particular order of things in our present world, but they reject the very idea that men can do anything to better this order. They reject, in short, the human world as a whole, putting their whole trust in a future God-made holocaust which they deduce from their dubious interpretations of the book of Revelation. They have no fundamental interest in anything in this world: things as they are are to them simply irrelevant. That is why they preached that it would not make any essential difference whether Hitler or the Allies won; that is why they do not see any important difference between democracy and Communism. And that is why, also, their Negro members cannot get excited about injustice to their people, either in the country as a whole or in their own organization. After Armageddon, presumably, everything will automatically be straightened out, so why worry about any of the arrangements in the here and now, arrangements that according to Witness doctrine can only be temporary?

In effect, the Witnesses have given up all hope in the potentialities of the human race. Their vision of God is one in which man is passive and has no say. For those of us who do not share this vision, there remains the task of making a better world through our own efforts. No results of ours, of course, can ever be as spectacular as the Armageddon of the Witnesses' fantasies; but unspectacular results that happen are ultimately more satisfying than the spectacular ones that don't.

CHECK FOR NAACP FREEDOM—*Eleanora K. Terrell, president Plainfield, N. J., branch, accepts $1,000 check for NAACP's Fight For Freedom Fund from Dr. Benjamin W. P. Allen, First Baptist church, Cranford, N. J. The Cranford church recently joined the Plainfield branch, since there is no NAACP unit in Cranford.* BOTTOM: *Members student council launch NAACP membership and fund drive among students and faculty of Elisabeth Irwin High School, New York City, the secondary school of the Little Red School House. Herbert L. Wright, NAACP national youth secretary, is pictured in center.*

■ What happens in a small German town when Jim Crow shows up at an American Army base

Mr. Jim Crow and I

By Dorothy Otis Wyre

WHEN I lived in Germany as a dependent of the Army of Occupation, I was to help spread the good news concerning democracy and our American way of life. The good news became bad news in Gelnhausen, a small town about thirty kilometers from Hanau, near Frankfurt am Main. Democracy was lost somewhere among the twenty-six white officers and families, and the three Negro officers and families, all stationed with a Negro engineer combat battalion. The Negro and white Americans had to work together, had to spend some leisure time together, and could become friends, if they so desired. They could also hate one another.

What happened in Gelnhausen? We were all Americans, and believed in democracy, didn't we? We did not believe in Hitler and race superiority, or did we? Our aim was to enlighten the German's with Amerika Hauses, open forums, and above all, with ourselves as shining examples. But an old American friend showed up. He was not stationed with the battalion, but he fitted right in with our American way of life, made himself at home, and stayed. His name? Jim Crow, spelled with a capital C, please.

He was in favor of the Negro families of non-commissioned officers being housed on country roads, often inaccessible even to the commissary bus. All families of Negro officers were housed in Bad Orb, enough kilometers from Gelnhausen to be a nuisance. Lack of housing forced a few white families to live in Bad Orb also, but the majority were comfortably housed in Gelnhausen.

The Negro families knew why they were billeted in Bad Orb: they had lived in America. But the Germans did not know, at first. In fact, the Germans did not even know the difference between Negro and white Americans. Mr. Crow explained the difference, and friendly German neighbors became unfriendly and rude like white Americans.

MISERABLE PUPIL

Being a Missourian, Mr. Crow had long ago taught me the difference between Negroes and whites. But I was a miserable pupil, and had a poor memory. I had a lovely house

---

DOROTHY OTIS WYRE, *the wife of an American Army officer, lives in Conway, Arkansas.*

738056

in Gelnhausen, just right for entertaining friends: German, Polish, English, and American. Negro friends were invited into my home, and some of my white friends didn't love me any more. In fact, they did not even like me. Some wanted to educate me, and point out the errors in my thinking. Mr. Crow agreed to help them in every way.

Lesson number one took place in the rest room of the American Officers Club of Gelnhausen. Reneé, a Belgian girl, in tears following a stormy session with the American Lady, asked, "What did I do wrong? I do not understand. Why treat your people so bad? I dance with Captain Smith. Is that so wrong?"

AMERICAN LADY

American Lady had really poured it on, and told Reneé that her white officer friend would never date her again, nor would any other white American ever take her out. She had danced with a Negro. Captain Smith was also an American, a gentleman, a college graduate, and a former teacher. His wife was a college graduate and teacher; in addition to being the prettiest American woman in the club. The American Lady had no use for me either. I had several good qualities, all forgotten when I became a "Nigger Lover." Usually I leave a rest room feeling much better, but this time I felt worse, what with Mr. Crow right in there with me.

Lesson number two also occurred in the club, where everyone attended unsociable social functions, at the request of the commanding officer. Certain white couples scooted out as soon as the Negroes arrived. Often they scooted in again, at the request of the CO. Others avoided dances until he sent a special invitation. At first, my husband and I were the only white people to sit, talk, and eat with the Negroes, who were our friends. Later we were joined by others, who had observed, among other things, that we had the CO's approval. But some white acquaintances, no longer, friends, glided by as if we were invisible. Mr. Crow ignored us also.

It was more or less understood that all officers would dance with the commanding officer's wife. They did. The small dance floor emptied like a school room the last day of school when the Negro gentlemen danced with the first lady of Gelnhausen. And sometimes, when they danced with their own wives, the floor emptied. The first time a Negro friend asked me to dance, the floor emptied. Mr. Crow had cut in right away, and I guess he just didn't care for a crowded dance floor.

WAGGING TONGUES

The tongues, sitting out that dance, wagged fast and furiously. Dancing with the first lady was one thing, but dancing with an ordinary wife was something else. When an ordinary husband danced with the prettiest American woman at the club, the Tongues decided they would never dance with him again, and told their husbands not to dance with me. The Tongues were afraid that a Negro might ask them to dance. It never occurred to them that a Negro might be particular with whom he danced.

Lesson number three happened at a get-acquainted bridge party. The

commanding officer had advised the hostess to invite all wives. Therefore all wives were invited. Mr. Crow was the only man present. The cards were stacked; there was not a heart in the deck, but plenty of clubs and dirty looks. We struggled through bridge, ate dainty refreshments, accepted prizes, first prize going to a Negro, and went home to wag the tongues. Mr. Crow and I bummed a ride home with a carful of them.

"Didn't you just about die when they walked in? I tried not to get near them. Imagine, playing bridge with "Niggers." Wasn't it awful to have to sit at the same table with them? But Dorothy didn't mind. She likes "Niggers."

Later Mrs. Smith and I discussed the party, as friends will do. She told me she did not care what had gone on, although she was well aware of everything. Mrs. Smith had learned to be tolerant of white people.

I was ready for lesson number four, which took place over another bridge table, mine. I invited only those American ladies who had shown no obvious dislike of Negroes. I miscalculated on two ladies. One called the day before the party.

"I hope you don't think I'm rude, but are the colored women coming to your house? She already knew the answer, but this gave her a chance to murmur, "I don't believe Jane and I can come. I hope this won't break up our friendship. If you like spinach, and I like peas, but we both like carrots, we could still get along."

Later I was told that there had been talk among the others about refusing, but not bothering to notify me of their decision. However, all except Carrots and Peas, and friend Jane, managed to come. Of course, Mr. Crow was there too, but he wasn't feeling well, and went home early.

THE LADIES TALK

The Americans in Gelnhausen were not interested in the so-called race problem. Besides *I* was the problem. But one day, three ladies decided to talk. Texas flatly stated that Texans just do not associate with Negroes, and she could not help the way she felt. California had attended school with Negroes, liked to talk to them, but could never have Negro friends. Georgia asked me not to dislike her because she could not be friendly with Negroes. "I like them all right. We've always had them in our family, but you have to keep them in their places. You understand, don't you, Dorothy?"

Texas, California, Georgia, and Mr. Crow ganged up and accused me of knowing only the educated Negro. Of course, that was true. It was also true that if I could have my way, I had educated whites for my friends. After all I was educated, maybe not very smart, but very edcated with six years of college behind me. My friends decided that I still had a heck of a lot to learn.

Mr. Crow was a persistent teacher. The Manor House near Frankfort am Main was the scene of the next lesson. If I dined there with Negro friends that was my business, but my white acquaintances would not speak to me. At the Manor House they practiced their favorite dance steps, the glide and the scoot. After two

such instances, I got the idea. And I began to know, in a small way, how a Negro must feel. I was on the short end of democracy, and almost invisible to other human beings. They told me if I wanted to have Negroes in my lovely house, that was also my business, but no one else would come. I was a living example of how to lose friends and alienate people, because I believed that all men, and women, are equal.

Mr. Crow and the ladies worked extra hard on me during the next few months. They even dragged God into the fray. The ladies wished they could attend church, and wanted their children to have Sunday school. Of course, they could not find God in Gelnhausen with the Negro Chaplain, and driving to Frankfurt am Main every Sunday was out of the question. But the children must have a Sunday school, and the ladies organized one for officer's children, white officers only. The children of Negro officers were not invited. God didn't say a word, but I wondered what He was thinking.

GROSS MISTAKE

Someone made the mistake of putting me on the planning committee for the children's Christmas party. All the children were invited, because I invited them. Santa Claus came, but several white children and their mothers were conspicious by their absence. The Negro mothers knew their place, and sat alone. But the Negro children had not learned yet that they must not mix with white children. Mr. Crow had a job to do.

Now came lesson number seven at the Easter party for the children. I was *not* put on the planning committee. One of the ladies figured out that if this party was held in a private home instead of the officers club, the Negro children could be ignored. And they were ignored, until the last possible moment, when I was asked to invite them. The commanding officer must have given the ladies a little talk, but I refused to insult my friends, by inviting them at that late date. Mr. Crow and the eggs had a fine time at the Easter party.

All American women must belong to clubs, and we in Gelnhausen were no exception. We organized a women's club, and Mr. Crow presided.

"Would the Negro women come?," took the place of any mention of function or purpose of the club. Some thought the Negroes would not want to come. Others decided they would, because they knew they were not wanted. What if the commanding officer requested that all wives be invited? What about the rumor that more Negro officers were coming to Gelnhausen? This really put the ladies in a tizzy, until Mr. Crow reminded them that there could be two women's clubs.

Detroit spent thirty minutes saying she was not prejudiced. Negroes were all right in their place, and no one could call her intolerant. She ended by asking how I would like *my sons to marry a Negro*. As yet I haven't been able to figure out what my sons have to do with a women's club. Finally the ladies decided that all meetings would be held in a private home. Meeting was adjourned.

That is what happened to democ-

(*Continued on page* 60)

Scott L. Henderson

CHARLES D. FOWLER, JR., *president Charlottesville, Virginia, branch accepts $500 life membership check from Frank Johnson (right) of Charlottesville on Mr. Johnson's 75th birthday. State executive secretary W. Lester Banks (center) looks on with pleasure.* BOTTOM: *William West receives the 5th annual Jackson Award for outstanding NAACP work as Fairfax county branch secretary. Mrs. Barbara Marx presents award as Dr. J. M. Tinsley (center) looks on.*

AN OHIO *church group which gathered canned food for the victims of the South Carolina white terror.* BOTTOM: *Meeting of after-work conference on teacher security at the Virginia State NAACP Convention: Dr. John Davis, NAACP department teacher information; Dr. J. Rupert Picott, executive secretary Virginia Teachers Association; Mrs. Irma Thompson, president VTA; Oliver Hill, chairman legal staff; and Frank Johnson, president* 10th *district VTA.*

■ This white teacher in a private school explains why desegregation will work

Desegregation and Integration

by Johonna G. Phelps

DESEGREGATION and integration mean not only a change in our system of education, but also a change in the economic and social life of our country as well. A satisfactory solution of this problem can come only by studying all the important aspects involved.

Americans are creatures of habit. Facing any big change brings misgivings and apprehensions because it means the letting go of old proven policies and accepting new untried ones. Then there is the period of adjustment, which may or may not be long, according to the manner in which it is handled, the personalities involved, and the cooperation of the community.

There are always those individuals who rush into things with fire and enthusiasm and give little thought to the actual steps that must be taken during the process of change. These eager beavers often fall by the wayside, when the going gets a little rough. Some of them take extended naps while others change their minds and make a complete about-face. This group of people accomplishes nothing and often does some harm by formulating the opinions of the few people who have no definite ideas of their own.

Then there is the all-cautious group. This group never quite gets ready to move. After much and more hemming and hawing, there are still a few details to be worked out before they are ready for action. In this group, we often find many older people. These people are well wrapped in an ermine garment of tradition, culture, respectability, influence and financial security. This group has a large following and it does much to slow down progress in any field that it does not sanction.

It is the middle group, the group that recognizes existing obstacles and

JOHONNA GLIDEWELL PHELPS
lives in Riverdale, Maryland.

works conscientiously toward eliminating them, that finally carries the ball across the goal line. This group, often through trial and error, farsighted leadership and faith in a great cause charter a course by pioneering and crusading that becomes a policy for a whole nation to follow.

When law decrees a school to be desegregated, this eliminates, to a certain degree, the pros and cons of individuals, groups and communities. Opposition or sanction can not change the inevitable, but it can furnish lubricating oil or friction for the necessary transition machinery.

Many problems will arise during this big change as they do in all big changes. It is how we meet these problems as individuals, civic leaders, ministers and educators, that determines the time involved and the degree of satisfaction obtained in the solution.

INDIVIDUAL CAPABILITIES

A true meaning of the words respect, tolerance and understanding is our most valuable tool. Respect for myself, alone, is not enough, I must respect each individual in the same way. If I believe that I am in this world because God wants me here and because his infinite wisdom placed me in a position where my own individual capabilities could best be used in their small infinitesimal way, to further his great plan of life, it is easy for me to respect all people in the same way.

If I am tolerant with myself, if I can recognize that my own environment, my own family, my own security and my own beliefs have made me feel and think as I do then it will not be hard for me to understand that these same and many other contributing factors make others feel and think as they do.

If I understand myself, if I can understand my own limitations, my own imperfections and my own human frailties then, and then only, can I understand the limitations of others.

Many theories have been offered by many people as to how desegregation and integration can best be handled. Some of them are excellent and some are less good and less likely to bring the desired results. People work much beter when they thoroughly understand why they are working, what they are working for and what the outcome is expected to be. Many of the people who oppose de-segregation and integration are unaware of the fact that it offers many advantages. Americans are very quick to help feed and clothe and protect our less fortunate neighbors across the seas. It is this feeling of helpfulness and sharing that has made America the great nation that it is today.

It will also be the feeling of helpfulness and sharing that makes desegregation a success. The fact that we have limited certain minority groups in our own country, will come as a disturbing shock to many of us. Still a greater shock will come to some of us when we realize that many advantages can develop from this new type of school. We are very proud of our American-way of life. A careful review or history shows us that because we took the best from individuals, groups, nationali-

ties and religions we were able to build a great democracy . . . a democracy whose freedom and understanding is strong enough to pierce an iron curtain. By taking the best from all the different schools we can establish an American-way of education that we can be very proud of.

DESEGRATION WORKS

Desegregation is not entirely foreign to many of our states. Certain mid-western states have always taught Negro, Indian, and white children together. Very few extra problems arose from this policy. In New England many factories attracted people of foreign birth and non-white origin. These boys and girls have always gone to school with white boys and girls. Here, little notice is given to existing differences of children.

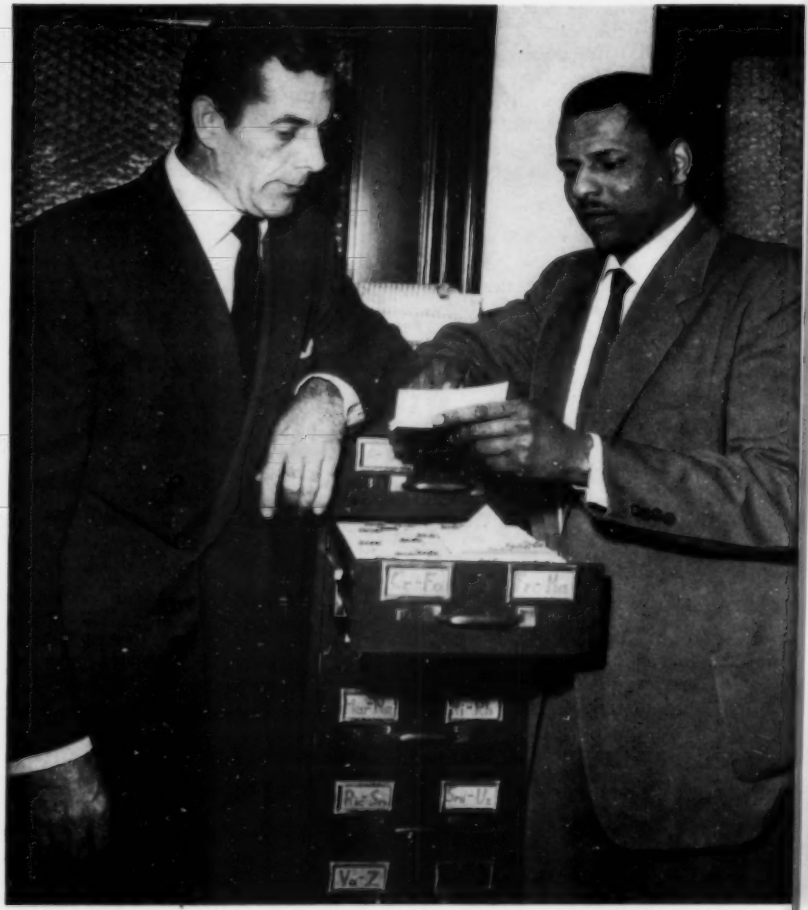
In September of 1954 many schools in our national capital opened their doors, for the first time to Negroes. Many prophecies had been made as to the success or failure of this new venture. Immediately after the Supreme Court outlawed segregation the District Board of Education went to work to establish a school policy of integration and it has worked.

PERSONAL EXPERIENCES

Last summer I was enrolled in a mixed racial class at George Washington University. This was my first experience of working in an integrated group. I found it stimulating, surprisingly pleasant and enlightening. When I decided that I would write about desegregation, I asked three leading Negro educators in the class to list the problems that they had expected to find in an integrated school and also to list the problems that they actually did find. One teacher said that she expected none and found none. Another teacher, an older, more experienced one, felt that the bringing together of different children with different economic and social backgrounds intensified many already existing problems common to all educational systems. The third teacher that I approached had not taught in an integrated school, yet he felt that the minority group would be unable to make a good showing on standard tests of achievements, etc., because of the stultfying nature of their environment. He expects this to cause much difficulty in placing a child from a minority group in a group where he can feel secure and do his best work.

Despite this teacher's pessimistic views, the truth is that many schools have reported important improvements as having occurred during their periods of integration.

By a unified faith in integrate education, we can build an American-way of education. The teacher who prays, "God, grant that I may see all children as pupils; all parents as fathers and mothers; and all educators as coworkers" will do much to bring about this new and better and more American-way of democratic education.



CBS Photo, by Walt Da

FORTUNE A. KELLY (*right*), *investigator in the Office of Public Defender in the County of Los Angeles, California, talks with Reed Hadley, who portrays the part of Public Defender in the television series of the same name.*

Good News

Fortune A. Kelly has been appointed an investigator in the Office of the Public Defender in the County of Los Angeles, California. Mr. Kelly is the first Negro ever employed as investigator in any Public Defender's office in the United States, according to Edward N. Bliff, Jr., chief, Los Angeles Bureau of Investigation.

Mr. Kelly was born in Detroit, Michigan, in 1925 and came to California in 1941. He served in the Army as a supply sergeant and received several decorations. He entered the Public Defender's office on October 1, 1952.

★ ★ ★

The Rev. Latta R. Thomas, pastor of the Monumental Baptist church, Elmira, New York, has been appointed representative and hospital chaplain by the Council of Churches of Chemung county.

★ ★ ★

The Long Island Rail Road has upgraded two of its Negro employees to clerical positions. Lewis L. Turner and George F. Simmons are now employed as station clerks.

Turner, who began work for the company in 1947 as a station cleaner, has been assigned to the Bellemore and Woodside stations as a full-time relief clerk. Simmons, who started with the LIRR as a trucker in 1948, has assumed his post at the New Hyde Park station.

★ ★ ★

Simm Webb, retired fireman of the Illinois Central Railroad who accompanied the ill-fated Casey Jones on his world-famous last trip, has receive a coveted railroad award. The aging railroader has been accorded membership in the *Casey Jones Fellowship*, an ahonor held by only two other persons.

★ ★ ★

Reelection of Mrs. Vivian Carter Mason, president of the National Council of Negro Women, as a vice-president of CARE (Cooperative for American Remittances to Everywhere, Inc.) at the recent annual meeting of the board of directors has been announced by CARE executive director Richard W. Reuter.

United Press Photo

SORRY ABOUT THE TROUBLE—*Bobby Grier, center of the controversy over the Georgia Tech-Pitt Sugar Bowl Game in talking it over with reporters at the University of Pittsburgh on December 3, 1955, said: "I'm sorry about the trouble." It was Grier's scheduled appearance that aroused the ire of Georgia's Governor Marvin Griffin. He asked the Georgia University System's Board of Regents to ban Tech from playing against Pitt because of Grier. The request sparked a riot by some 2,000 Tech students who marched on the capitol and hanged Griffin in effigy. The Regents made an exception and allowed Tech to play Pitt.*

■ **A veteran NAACP member reviews the strivings and the gains of his people in Oklahoma**

"'Tis the Set of the Sail..."*

By Roscoe Dunjee

I CANNOT tell you how deeply grateful I am at this outpouring tonight of my fellow workers, associates and friends. If I have not drunk freely tonight from the goblet of friendship, confidence and trust, that experience is impossible of human achievement.

I want you to know, however, that when I ponder upon what has been said here, I feel insignificant and unimportant—when I think in terms of what I have tried to do during the past fifty years, and the unfinished tasks that lie ahead.

I am indeed happy to know that neighbors, among whom I have lived these many years, have this type and character of estimate of my strivings, and yet there is a tiny voice of conscience that hammers away to tell me I have not done everything that I could have done. Every one has, in a more or less degree, a sense of responsibility, and in this instance I can reckon with many problems, for which I feel accountability—which have not been resolved to my satisfaction. This is what has humbled me before the truth, as you have talked here tonight.

Since the moment I was advised that this testimonial was planned, I have spent many hours going back over the trail myself, to see if I could find any satisfaction in the effort. While there is confusion today in this glorious hour of change in American society, I am sure when we compare the American black man of today, with his counter-part of half century ago, the portrait of progress stands out in bold relief. I can say here tonight we have made visible advancement in American citizenship, that is both material and spiritual.

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* This is the edited speech of editor-publisher Roscoe Dunjee of the Oklahoma City *Black Dispatch* delivered at the testimonial dinner given in his honor at the Douglass High School, Oklahoma City, on November 18, 1955. Mr. Dunjee organized and was first president of the Oklahoma Conference of NAACP Branches in 1933, holding this position until 1947. He is also a member of the national board of directors of the Association.

Fifty years ago, when I started out in the public life of this state, the zephyrs of freedom blew more favorably over the Oklahoma Negro than in the southern section of America. Shortly thereafter, there came statehood, and the reactionary forces from the Indian Territory sought to devour our freedom with the grandfather clause, separate coaches and waiting rooms, demoted educational status, and an almost crushing attempt to visit second class citizenship upon you and me. Lee Cruce was at that time governor. He was the state of Oklahoma's second chief executive. Many of the younger generations do not know about him, but I recall the effort of Negroes of that period to laud Governor Cruce, who must have had compassion in his heart for the distress that had been brought down upon the heads of Oklahoma's largest minority group. Governor Cruce gave the black people of Oklahoma the first glimpse of sympathy and light in the Capitol when he reprieved and gave a life sentence to a Negro murderer who had been sentenced to be hanged. I have always felt that this condemned black man was the beneficiary of the big heart of Governor Cruce, who was seeking in some way to ameliorate the condition of Negroe in the new state.

YELLOW DOG REPUBLICAN

In those days I was a fiery, yellow dog Republican, and remained so until the days of Franklin Delano Roosevelt. I want to take occasion right here and now to say that Roosevelt is the man who should be the patron saint of Negroes. He gave us status with the American farmer and the Industrial workers in cities. I saw this immediately following his advent into office, and without hesitation, moved under the banner of Roosevelt.

It was just at this time that political gangsters were attempting to oust the grand old man of education, Dr. Inman E. Page, from Langston University. I want to say here and now the *Black Dispatch* was born fighting for Langston University, and for equal educational facilities for Negroes in this state, and we hope the time will never come when the present management of the *Black Dispatch* recedes one inch from that position. Integration, and the future hope of Negroes in Western society, depends entirely upon the black man securing the same and identical type of education as his white brother.

The fight of the *Black Dispatch* for equality in citizenship was on in earnest back in 1918, when Governor Robert L. Williams, called a special session of the legislature to prevent Negroes from voting. The Supreme Court had just outlawed the Grand Father Clause, and Governor Williams sought, and did secure the enactment of the Registration Act, which while not in use is still on the statute books of this state.

Old timers will recall every week of Bob Williams' extra session: the *Black Dispatch* was on the desk of the legislators. To such an extent, Governor Bob Williams wrote me a letter, at that time, saying: "You remind me of a man with a chip on his shoulders, trying to get somebody to knock it off." The Governor,

to hide his real purpose in calling the legislature, announced publicly he had called the session to enact gambling and usury laws. I made gambling and usury the subject of two of my editorials, but I applied the subject to the demoted citizenship status of Negroes.

Across the past forty years, I have had intimate relationship to the public life of this state, much of which many of you know. It has been an endless fight to match wits with intolerance and hate, but we have accepted this as the task of the *Black Dispatch,* and you are tonight giving oral approval of what we have done.

MESSAGE TO YOUTH

I am sure when I have lived a long period in a community, such as I have, you would expect me to leave some message to the younger men who are coming on behind. To them, I want to say Leadership and influence carry with them colossal responsibilities. If you acquire influence, selfish, ruthless individuals will attempt in every conceivable way, to use that influence to their benefit and use of the people.

From the highest to the lowest, every individual who seeks votes will want to use you. He will at first seek to buy you openly, and if he cannot do that, he will adopt other, more subtle means. If he fails at that, he will find some method with which to control your influence. The young leader must be strong enough to resist all such efforts. He will, many times, have to turn his gaze away from material gain, for the Devil, every moment that you have influence over people, will carry you to the high mountain and point to the green valleys.

I recall during the early days of Jack Walton, when he was mayor, that an under-world character, who was high in that city administration, came to me one morning in the midst of a fight I was making against the Walton regime, and told me that Jack Walton wanted to run for governor, and if I would cease my attack on Walton, I could name my "take" from every Negro bootlegger, gambler, prostitute and dope peddler in Oklahoma City. He would collect it every week. I had nothing to do but accept the bribe after he had collected the same. The price for this filthy money was my support of Walton.

I turned that offer down. Two weeks later the same man returned in the still watches of the night to prove that even a crook has a heart. He told me the next day when I went to the polling place that I was to be attacked by a gambler, whom he named. I went to the polls that next day but in company of Sheriff Ben Dancy, who was my friend, and to whom I had told a part of the story, in order not to identify my informant. As truthfully as I am standing here now, when I arrived at the polls I found standing there the two men whom my informant had told me had arranged the plot.

The forces in a community who seek to control it, will either try to control you or get rid of you. On another occasion, in those early days, a charge was trumped up and I was thrown in jail. I want to tell something here tonight I have never told before. In the middle of that grand jury investigation, which I caused to be called two years ago, I was called

late at night by a strange masculine voice, and told what was going to happen to me. Leadership of integrity is dangerous and the young man who is launching a career should know something about what he is getting into before he starts. What the young man should do who starts out today in this glorious realm of change in social patterns is to fix his objectives on ends that have integrity. He should decide that his values are spiritual and moral rather than material. This is a hard task, but it has its dividends. Always and ever it should be kept in mind:

> "A good name is rather to be chosen than great riches."

With me, money has never meant much more than sustenance. If a man is not right, his money is counterfeit. Men of character should always fight for right principles and not for selfish material gain.

HAVE PATIENCE AND COURAGE

In most of the battles I have fought, friends have stood about me and said: "You cannot win." It has always been my feeling that a man can surmount any obstacle in front of him, if he has the patience and courage, if he has the native tenacity to fight on, when, as Kipling once said, "There is nothing left but the will that says, *"Fight On."* I am hoping, as the years pass, that there will be fewer Negroes dominated by the fear that we cannot win our rights here in America. The successful fight of Thurgood Marshall and his staff has proved we can win, and that the future leadership among the Negroes in the United States should have the spirit of Elijah who walked boldly into the wilderness of the future, depending solely upon the ravens to feed him. The black man wants a changed leadership in this hour, one willing for the thrilling adventures ahead in the field of equality in citizenship.

I recall one day, about ten years ago, I was invited to deliver an address to the Texas state conference of NAACP branches, at Corpus Christi. I arrived early that morning for the appointment, and quickly slipped away from my guests, and walked down alone and gazed out at Corpus Christi Bay. The prevailing wind was blowing from the south with a stiff breeze. As I stood gazing at the waters of the bay, I noted, despite the fact that the morning wind was sweeping from the south, that many of the sailing vessels were going directly into the face of those contrary winds. Some of them were going to the east, and some of them to the west.

Mariners have learned the art: they set their canvas to proceed, uninterrupted, against contrary winds. There, that morning, was the wind blowing from the south, and in that same moment were ships sailing directly forward in the face of that natural opposition. As I stood there I thought of that verse:

> Some ships sail East, and others sail West
> In the very same wind that blows;
> 'Tis the set of the sail and not the gale
> That determines where we go.

My friends, if I have tried in the past forty years to offer any leadership in the community where I have resided, it is a type of persuasion that attempts to prove that Negroes

(*Continued on page* 60)

James W. B. Burke

LOCAL 290, CIO, *LaGuardia Airport Skycaps support New York City NAACP branch with* 100 *percent union membership. President Luther Walker presents membership, all* $5 *members, to Russell P. Crawford (third from left), New York City branch president.* BOTTOM: *Petersburg Omegas present Petersburg branch with* $250 *as initial payment of life membership. After a brilliant speech by Dr. John N. Nabrit (third from right) of Howard, the presentation was made by Delta Omega and the Nu Psi chapters of the fraternity.*

Investors in Freedom

CONTRIBUTIONS FROM BRANCHES TOWARDS "FIGHTING FUND FOR FREEDOM" FOR THE MONTH OF NOVEMBER, 1955

ALABAMA	
Anniston	$ 14.00
Birmingham	230.00
Clayton	50.00
Etowah County	78.00
Mobile	515.00
Randolph County	15.00
St. Clair County	12.00
Tri-Cities	45.00
ARIZONA	
Tucson	$225.00
CALIFORNIA	
Stockton	$ 50.00
COLORADO	
Denver	$692.62
Pueblo	56.00
CONNECTICUT	
Stamford	$ 40.25
FLORIDA	
Belle Glade	$ 31.32
Clay County	7.50
Deerfield Beach	105.00
Homestead	25.00
Jacksonville	20.00
Lee County	15.00
Liberty City	51.00
Sarasota	25.00
Suwanee County	15.00
GEORGIA	
Gainesville	$100.00
Liberty County	47.50
DeKalb County	26.54
ILLINOIS	
Bloomington-Normal	$ 21.22
E. St. Louis	494.89
INDIANA	
State Conference	$132.81
E. Chicago	10.00
Gary	100.00
Madison County	32.13
Marion	105.00
South Bend	190.88
Terre Haute	50.00
Tri-County	13.25
Indianapolis	50.00
IOWA	
Cedar Rapids	$250.00
KANSAS	
Coffeyville	$ 57.60
Independence	5.00
KENTUCKY	
Lexington	$ 64.01
Louisville	390.44
LOUISIANA	
Monroe	$ 100.00
New Orleans	1,459.26
MARYLAND	
Anne Arundel Co.	$372.24
Cumberland	42.00
Somerset Co.	16.00
Queen Anne Co.	6.00
MASSACHUSETTS	
Berkshire County	$300.00

Boston	250.00
Springfield	500.00

MICHIGAN

Grand Rapids	$425.00
Kalamazoo	159.00
Niles	50.00
River Rouge-Ecorse	181.25
Three Rivers	25.00

MINNESOTA

Duluth	$105.00
St. Paul	25.00

MISSISSIPPI

Clark County	$ 28.44
Meridian	50.00

MISSOURI

Columbia	$ 42.00
Liberty County	24.35
Randolph-Macon Cos.	17.50
Springfield	28.00

NEW JERSEY

Cape May County	$ 25.00
Jersey City	124.43
Metuchen	60.78
Paterson	500.00
Perth Amboy	145.05
Plainfield	500.00

NEW MEXICO

Albuquerque	$196.00

NEW YORK

State Conference	$500.00
Bronx	500.00
Brooklyn	200.00
Central L. I.	218.25
Hempstead	45.17
Jamaica	500.00
Rochester	451.00
Spring Valley	23.70
Troy	200.00
Yonkers	154.21

NORTH CAROLINA

Gaston County	$ 7.12
Thomasville	16.50
Wilmington	89.00

OHIO

Akron	$1,050.00
Hillsboro	13.75
Middletown	87.50
Springfield	175.00
Warren	8.60

OKLAHOMA

Luther-Arcadia	$ 25.00
Ponca City	18.13

PENNSYLVANIA

State Conference	$200.00
Eason	83.00
Philadelphia	1,000.00
Pittsburgh	1,599.62

RHODE ISLAND

Newport	$ 7.00
Providence	10.00

SOUTH CAROLINA

Hartsville #1	$ 50.00
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TENNESSEE

Columbia	$100.00

TEXAS

Brenham	$ 50.00
Dallas	170.96
Hardin County	18.00
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VIRGINIA

Roanoke	$ 91.30
Southeastern-Norfolk Co.	25.00
South Norfolk County	11.37

WEST VIRGINIA

Bluefield	$ 81.59
Huntington	5.26

WISCONSIN

Racine	$125.00

MOSES WRIGHT (*center*) *great uncle of Emmett Till, being interviewed by Eugene Grove, reporter on the* Columbus Citizen (*Ohio*). *Rev. F. F. Dickerson, in whose home Rev. Wright stopped while in Columbus, looks on.* BOTTOM: LOUIS D. SHARP (*center*), *first Negro patrolman for the Ohio State Highway is being congratulated by Barbee Durham* (*left*), *executive secretary of the Columbus, Ohio, branch, and Rev. Phale D. Hale, president of the same branch.*

United Press Photo

GUS COURTS *of Belzoni, Mississippi, a member of the NAACP, lies in critical condition in a hospital in Mount Bayou on November 26, wounded in the stomach and arm. Courts, who had recently been involved in a voting controversy, was fired upon by three or four white men. Courts has been released from the hospital since this picture was taken.*

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Editorials

CIVIL RIGHTS

SO far Congress has done nothing on the vital issue of civil rights. Nor have the two most articulate Democratic presidential aspirants, Estes Kefauver and Adlai Stevenson, committed themselves—they have, so far, not even given lip service. But civil rights are so vital to Negroes that NAACP Executive Secretary Roy Wilkins has urged President Eisenhower to call upon Congress in his State of the Union message "to take favorable action on pending civil rights bills, especially those protecting the security of the person and the right to vote freely."

In his letter to the President, Mr. Wilkins cited the "series of murders and the wave of economic terror" in Mississippi and elsewhere in the South, and he asked Mr. Eisenhower to "recognize and denounce" these conditions in his message to be delivered at the opening of the second session of the 84th Congress.

AS things are now, either technicalities in the federal civil rights laws are being construed so as to leave Negro citizens in the Deep South open to murder and economic reprisal or the present laws need to be amended and strengthened by congressional action. The Department of Justice must be given additional authority and administrative machinery to handle the increasing number of civil rights violations in the Deep South.

The George W. Lee and Lamar Smith assassinations in Mississippi, and the shooting of Gus Courts, were politically inspired, inasmuch as these men had registered to vote and had urged other Negroes to do likewise despite pressures and threats designed to keep them from voting.

In addition to murder and physical violence, the despicable weapon of economic pressure is now being used to prevent Negro citizens from exercising or attempting to exercise their citizenship rights.

IN parts of Mississippi, Alabama, and South Carolina, according to verified reports, Negroes are being fired or denied credit on their homes, businesses and farms simply because they have asked for their rights as American citizens, including the right to vote. Negroes ask through the orderly process of petition for non-segregated public schools as ordered by the United States Supreme Court and the whites treat them with contempt, accuse them of being subversive, and retaliate with firings and boycotts. This is the way some white Americans are treating their fellow Americans in this great democratic nation.

This campaign of intimidation has even been extended to those white people who have hestitated to use the drastic and reprehensible tactic of forcing their Negro employees to choose between second-class citizenship and loss of livelihood.

NOT even religion has escaped this terrorization. A Negro minister who gave leadership to efforts in South Carolina in behalf of civil rights had his church burned and he had to flee to New York City for safety. A white minister in South Carolina, whose parishioners include the Governor and a federal judge, had to resign his pulpit because he differed with the Governor on the segregation issue. In Louisiana, a Negro priest assigned to a parish by his bishop was "persuaded" by local law enforcement officers not to say a mass at a church which included white parishioners.

In the light of these conditions Negroes are dismayed and bewildered at the silence and the apparent impotence of their Federal Government in the face of what is, to all intents and purposes, a rebellion against the United States Constitution and its guarantees to American citizens. The rebellion is in the open. The defiance is vocal and overt. The methods—murder and economic intimidation—are beneath decent and honorable combatants in any controversy short of actual war.

When the state governments fail to protect the people, they turn naturally to their Federal Government. Where else can they turn when their states, counties, and towns "let them down"? Are foreigners within our borders to receive more protection from the Federal Government than native-born citizens? Is the Federal Government going to continue to have more concern with civil rights in the Russian satellite countries than in our own South? Congress must pass civil rights legislation with teeth. The voters cannot be fooled with amendments to current legislation, lip service, and slogans.

AFL-CIO MERGER

THE Crisis hails the merger of the American Federation of Labor (AFL) and the Congress of Industrial Organization (CIO). We think this a step in the right direction for organized labor, although it may pose problems in leadership and, for the AFL, in race relations. Many AFL unions bar Negroes from membership or otherwise discriminate against Negro labor, and attempts to make them change their policies have usually been futile. On the other hand, the CIO as an industrial union has welcomed every worker regardless of his race or origin.

This naturally poses the question of the status of the Negro union member in the merged organization. What is the AFL-CIO now going to do about its racially exclusive unions? Unless this problem is attacked head-on it is going to be around to plague organized labor for many a year to come.

GEORGIA TECH

WHILE we heartily endorse the action of Georgia Tech students in repudiating Governor Marvin Griffin's attempt to prohibit a "mixed-football game" with the University of Pittsburgh, we are not so naive as to believe that their protests and demonstrations represent an attack on segregation as such. College students are naturally exhuberant and rebellious. They are rebels not radicals.

Looking and Listening . . .

WAITERS COMPLAIN

THE first formal hearing in the history of New Jersey's Division of Discrimination were concluded in November 1955 after Erie Railroad officials made their final defense in the face of charges that the company had practiced discrimination against its Negro employees.

Complaints against the Erie Railroad were filed by two of its waiters, who have testified that the company's alleged discrimination policy has denied them normal promotions in line with their experience and ability.

Beginning on June 28, the formal hearing required five full sessions to cover all the testimony. Leading the prosecution was W. S. Seltzer, general chairman of the Dining Car Employees, Local 351, of the Hotel and Restaurant Employees and Bartenders International Union. AFL.

Both members of the union, the two waiters bringing the complaint were Benjamin A. Thompson of Corona, N. Y., and Edward Williams of Jersey City, N. J.

Crux of the issue centers on the question of seniority and promotion. The waiters and the union claim that, when the railroad abolished the job waiter-in-charge in May 1947 and replaced it with the job of steward, it promoted only white waiters-in-charge to the new position. Simultaneously, all Negro waiters-in-charge were demoted to positions of waiter. At the time, the railroad concedes it employed thirteen waiters-in-charge and only two—the white ones—were promoted.

The union claimed that Thompson and Williams—the two complainants—were "at least as qualified for promotion" as the two white waiters-in-charge.

J. M. Collins, Erie superintendent of the railroad dining car department, conceded that the supervisory duties of stewards and waiters-in-charge are identical. But, according to Mr. Collins, applicants for stewards were given mental appitude tests to determine whether they were qualified for the job. Yet neither Thompson nor Williams was ever given a mental aptitude test while with the railroad.

RELIGION AND PUBLIC EDUCATION

STRONG support for the public school system as the "bulwark of our heritage of freedom" and adherence to the separation-of-church-and-state tradition was given in section reports to the National Conference on Religion and Public Education on November 9, 1955.

The three-day conference — the first joint effort of Protestant churches

to wrestle with problems related to religion and the public schools—heard the reports in the closing session. The study conference, empowered to speak only for itself, took no action on the section reports other than to refer them to the National Council of Churches and its thirty denominations for study in determining future policy.

However, the conference was called by the National Council of Churches under the sponsorship of the Committee on Religion and Public Education. More than twenty denominations and many state councils sent officially appointed delegates. As the delegates considered various facets of the problem in section meetings, they had the benefit of the views of observors from Roman Catholic, Judaic, Christian Science, Latter Day Saints, Universalist-Unitarian, and Southern Baptist fellowships.

Though the ten sections of the reports cover a wide range of problems, section nine is of special interest to the NAACP and Negroes. This section reads:

"The church should give special support to the public schools facing problems in the integration of the races and ethnic groups by giving her Christian witness tolerantly, sympathetically, yet positively implementing in every way possible her divinely revealed concept of the Fatherhood of God and the brotherhood of man, and in other ways."

* * *

The National Council of Churches, through its president Dr. Eugene Carson Blake, told the Senate subcommittee on immigration that all discrimination based on race or color should be stricken from current United States immigration laws. Speaking on behalf of the thirty-communion organization, Dr. Blake declared that removal of discriminatory provisions "would be in accord with the spirit of the United Nations Charter, to which our country is a party, and with the Universal Declaration on Human Rights, to which we are a signatory."

HIGH COST DISCRIMINATION

IN addressing the East Side Commercial Club of Portland, Oregon, on the "High Cost of Discrimination," Edwin C. Berry, executive secretary of the Portland Urban League, emphasized the other side of the coin. He pointed out the dollar costs of racial discrimination to every American and not simply the devastating effects on the colored victim.

We print below excerpts from this address:

Discrimination based on race, color, religion or place of birth of one's ancestors is mean, immoral, undemocratic and economically stupid.

Discrimination is the antithesis of democracy.

Democracy is so easy and simple it's a wonder we don't practice it. It is absurd and ridiculous for Americans who so worship efficiency and science to hamper relationships and business by artificial rules of caste. For instance, here are a few costly, silly and hurtful rules by which America lives:

1. We will eat only with people who have pale skins.
2. People with blue eyes may live where they please and can afford; people with brown eyes and brown skins must live in certain

section designated for their occupancy.

3. People with straight hair—but not too straight, and long noses—but not too long, will hold the top jobs and people with curly hair will hold the lower positions—the degre of lowliness dependent upon the tightness of the curl.
4. Members of one grouping of churches shall be the elite and worshippers in other churches, cathedrals and synagogues shall be treated as second-class Americans.

Please examine these most unusual criteria for evaluating the worth of individuals in our society.

SILLY! FANTASTIC! TRUE!

It is true that in Portland, and in some other American communities, we have made substantial progress in reducing the more extreme manifestations of this double standard; but the progress has been piece-meal and fragmentary. The fact remains that each of the above hurtful and unfair rules remains effective in Portland and elsewhere in the U. S.

Now will you consider, with me, some of the dollar costs of racial discrimination.

Elmo Roper has made a scientific study of the subject. He estimates that the annual cost of discrimination to America's business and industry is thirty billion dollars. His estimate is conservative and based on twelve years of observation by the firm, Elmo Roper Association, public opinion analysts.

Just think — THIRTY BILLION DOLLARS—not spent for useful items such as churches, hospitals, schools, roads or to reduce taxes, but thirty billion dollars sacrificed to the altar of racial bigotry. Thirty Billion Dollars to purchase misery, disease, overcrowding, tension, poverty and dwarfed personalities, guilt feelings and uneasiness.

The cost of this discrimination is borne by every citizen. We generally think of the non-white citizen as the victim of discrimination. He is. The horrible and hideous effects of discrimination affect him directly. Indirectly, and in an unseen way, it affects each of us. Every American bears some of the burden and as Mr. Roper so well points out, it is equivalent to $10.00 out of every $75.00 earned. This means the typical $75.00-a-week clerk is contributing $520.00 a year to the system of racial prejudice without knowing it —an unagreed upon withholding tax of destruction.

Here's how it works: When we deny a man a job for which he is qualified, we keep that man so poor he cannot buy the goods the rest of us produce. We force him to take his family to live in the slums. By-products of unemployment and employment discrimination are poverty, disease, crime, delinquency and personality disintegration. To the taxpayer, these mean higher taxes; to our lawmakers, they mean fiscal headaches; to the general community poverty, disease and delinquency mean:

$HIGHER WELFARE BUDGETS

$MORE POLICE AND JUVENILE AUTHORITIES

$MORE SOCIAL WORKERS

$MORE FREE HOSPITAL BEDS

$ADDITIONAL SPACE FOR PERSONS IN CORRECTIONAL AND MENTAL INSTITUTIONS

$THE ROBBING OF AMERICA OF THE PRODUCTIVITY OF WORTHWHILE CITIZENS BY STIFLING OPPORTUNITY; BY SMOTHERING SELF RESPECT AND INCENTIVE.

It is certainly uneconomical for us to keep men unemployed or underemployed and put ourselves to unnecessary excessive costs as outlined above; BUT THAT IS NOT ALL—

The unemployed and under-employed

individual cannot pay his share of taxes. The rest of us must make up that deficiency; nor can he contribute to his church, the United Fund, the March of Dimes or the other multitude of charities which mark us as a civilized people. You and I must compensate for this also.

After we have denied a man a job for which he is qualified, and refused him the opportunity to be self sustaining, we then reverse our position and support him and his family via public welfare rolls.

This is equally as silly as judging a man's worth by the curl of his hair. In this process we go through an elaborate system of preventing a man from earning his living and when this is successfully accomplished we then turn around and support him via taxes (welfare rolls). The least that might be expected from American employers is that they would not support people they despise, but rather insist that they support themselves. . . .

SMALL FARM OPERATORS

HOW small farmers can make a good living on a few acres is being demonstrated by Felix Haynes, a 73-year-old colored farm operator of Murfreesboro, Tenn., says W. H. Williamson, assistant State extension agent of Tennessee.

On just 34 acres with a three-and-a-half-acre cotton allotment, Mr. Haynes is grossing close to $3,000 a year by following sound agricultural practices.

"And with his small farm paid for and most of his food coming right off his land, this farmer is living well, indeed," Mr. Williamson declares.

In fact, Mr. Haynes has done so well that he took second place over 800 competing farmers last year in the Middle Tennessee Rural Home Life contest.

Asked what he thought contributed most to his success, Mr. Haynes replied, "Keeping my land in good shape, growing a variety of crops instead of just one or two, and raising food for my family and feed for my livestock."

When the Tennessee prize winner bought his farm years ago, he was able to get only three-quarters of a bale of cotton to the acre on it, and had to rent additional land in order to keep going. Today, he gets more than two bales to the acre, or eight bales off his three-and-a-half-acre allotment. His corn yield has risen, too. He now gets 50 to 60 bushels to the acre, instead of only 18 to 20.

Mr. Haynes increased his crop yields by following the practices recommended by his county agent, Tony Webb, Jr. These included having his soil tested to find out what plant foods are neded, applying recommended quantities of fertilizer of the proper composition, planting cover crops on all his cropland after the harvest, and rotating his crops.

In recent years, Mr. Haynes has been developing improved pastures of ladino clover, fescue, and orchard grass for his small herd of beef cattle. And he counts on his alfalfa to bring him 20 to 30 tons of hay for market.

Mr. Haynes often looks back to the day he got started in farming as a wage hand more than 50 years ago and measures his success up the ladder to sharecropper, tenant, and finally, owner of a small farm.

It took two years of sharecropping

for him and Mrs. Haynes to save up enough to buy a pair of mules and become renters, and three years more to get the down-payment for a farm of their own.

In 1932, they built an attractive home out of field stones for themselves and their seven children, and tore down the barn-like dwelling that came with the place. Last year, three rooms and a bath were added. These improvements helped Mr. Haynes to win second place in the Rural Home Life contest; Mrs. Haynes is deceased.

When the 73-year-old farmer was presented the award, he rubbed his chin thoughtfully and said, "I've come a long way, and I'm not finished yet."

SOUTH AFRICA

AT the South African Methodist Conference in Pretoria, the *Star* reported the Rev. S. B. Sudbury, newly elected president, as saying that the Methodist church could not lend its aid to policies which it believed to be un-Christian, "and in the successive legislative acts of the apartheid program we have seen a policy which is repressive for the African and divisive for the European." Mr. Sudbury said that trying to weave a pattern for the future was no excuse for committing wrong actions now. "The end does not justify the means. The primary task of responsible government is not to pattern a civilization for a hundred years hence, but to maintain justice and create decent living conditions and promote harmony in the State now."

The *Cape Argus* reports that the Pope and cardinals throughout the world had sent messages commending the South African Roman Catholic bishops' campaign to raise funds to maintain their mission schools and seminaries in the Union. The *Rand Daily Mail* reported that the Roman Catholic Hierarchy of England and Wales had launched a fund to support Catholic Schools in South Africa.

* * *

Referring to a recent statement by Lord Malvern, Prime Minister of the Central African Federation, the *Sun* said: "Racialism and apartheid monopolise so much of our politics and the existence of the Coloured individual . . . that one cannot help taking notice of any . . . antithesis on this weighty and distasteful subject . . . Lord Malvern . . . believes that you cannot co-operate or enter into a partnership, however defined, with people of another race if you regard them or treat them as a potential enemy. . . . He added that the permanent retention of power by the civilised did not imply that civilisation was necessarily the monopoly of any one race."

"The latest demand by apartheid fanatics is for apartheid in planes," said the paper. "Two such resolutions were proposed at the Transvaal Provincial Congress of the Nationalist Party. . . . It was felt, apparently, that this stigma of apartheid should be applied on aircraft of South African Railways, because . . . it was undesirable that Europeans should sit next to non-Europeans, and that European stewards

and air hostesses should serve non-Europeans. It was also demanded that stricter control of the apartheid measures should be exercised at airports. . . .

Some years ago, a certain prominent Colored citizen who travelled to the United States by plane was quite enthusiastic over his experiences. All along en route he was treated with the utmost courtesy and respect. On his return he was again accorded the best of attention at overseas airports; but, in his own words, 'the atmosphere was markedly different as soon as the plane reached Southern Africa.'

YOUTH COUNSELING

IN order to help young people better plan their careers, the Bobjones, Company, a mail order house for better children's clothes, of Yonkers, New York, has initiated a counseling and guidance department to help junior and senior students.

This service is free to all customers and rendered under the personal supervision of the company president, Robert G. Jones.

"Those who are not customers and wish questions answered regarding careers for youth," said Mr. Jones, "will be given the information at a nominal cost. This includes parents, as well as teachers."

The new service results from the knowledge and experience gained by Mr. Jones while employed by the New York State Employment Service and the United States Employment Service as counselor of young people between the ages of 16 and 25. In addition, Mr. Jones planned and directed a special $25,000 guidance and counseling project for the Urban League of Greater New York. The Urban League experiment was designed to help Negro and Puerto Rican students of the New York City High Schools select careers and the proper educational roads to insure their goals.

Public Affairs Pamphlets used the findings of the League project directed by Mr. Jones for one of its booklets entitled "From School to Job." The pamphlet was written by Miss Ann Tannyhill of the National Urban League and is now being used throughout the county as an aid in properly counseling minority group youth.

"While all educational and guidance authorities agree there is a tremendous need for counseling and guidance for Negro Youth," said Mr. Jones, "our new career department will serve all youth without regard to color, creed or sex."

Langue pas lanmèr, mains li neyer maître li.

The tongue isn't the sea, but it drowns its master. Watch your tongue.

Haitian Creole Proverb

Along the N. A. A. C. P. Battlefront

ICC RULING

ICC Bans Segregation: The ruling of the Interstate Commerce Commission banning segregation of interstate passengers in rail and bus transportation and in waiting rooms of stations has been hailed by Robert L. Carter, NAACP assistant special counsel who handled the case before the ICC, as "a significant forward step in our efforts to eradicate compulsory racial segregation from all phases of public life in America."

The ruling, Mr. Carter added, "will be an important factor in changing the face of the South through elimination of the humiliating 'white' and 'colored' signs which now disfigure transportation facilities in that region."

The ICC ruling was handed down on November 25, 1955, in response to a complaint filed in December 1953 by the NAACP against thirteen railroads operating in the South, the Richmond, Virginia, Terminal, and the Union News Company on behalf of seventeen individuals and the NAACP as an organization. The United States Government submitted a brief as a friend of the court in support of the complaint.

The complaint charged that the railroads subject Negro passengers "to an undue and unreasonable prejudice, disadvantage and discrimination, solely because of race and color, by denying to [them] . . . the same accommodations, privileges, facilities, services, comforts and conveniences afforded white passengers."

The ICC dismissed the complaint against the Union News Company on the ground that restaurant facilities are not an integral part of a transportation system and, consequently, not within the jurisdiction of the Commission. Railroads, bus companies and terminals were given until January 10, 1956, to cease discriminating against Negro interstate passengers.

Here are excerpted conclusions from the text of the ICC ruling:

"Racial segregation of passengers by common carriers—steamboats, railroads, and more recently motor buses—has been a perennial source of litigation before courts and regulatory commissions for nearly a century. The question came before this commission about two months after it was organized in 1887, and our first volume of decisions contains two reports Western & A. R. Co., 1 I. C. C. 339, and Heard v Georgia R. Co., Id. 428.

"Those reports followed what has come to be known as the separate—but equal principle, which had evolved from earlier decisions of state courts

and was regarded as sound in the light of contemporary conditions some of which were referred to in the Council decision, as follows:

" 'The people of the United States, by the votes of their representatives in Congress, support the public schools of the country's capital city, and here white and colored children are educated in separate schools, Congress votes public moneys to separate charities; men, black and white, pitch their tents at the base of Washington's Monument to compete in the arts of war in separate organizations. Trade unions, assemblies and industrial associations maintain and march in separate organizations of white and colored persons.'

"In later litigation involving the separate-but-equal principle, difficult questions of fact were presented. Ultimately, as a result of the Supreme Court's decision in Mitchell v. United States, 313 U.S. 80, and Henderson V. United States, 339 U.S. 816, segregation was discontinued in railroad dining and sleeping cars. In the decision last referred to, the court intimated that dining-car segregation could have been found unlawful on grounds other than those principally relied on (P. 825):

"We need not multiply instances in which these rules sanction unreasonable discriminations. The curtains, partitions and signs emphasize the artificiality of a difference in treatment which serves only to call attention to a racial classification of passengers holding identical tickets and using the same public dining facility.

"Accordingly, some of the defendants in their stipulations have pointed out that they do not insist that their interstate passengers comply with state segregation statutes, and others have undertaken to show that once a Negro interstate passenger boards one of their trains and proceeds to the car assigned to him he is later free to move to another car. Apparently the prevailing method of enforcement is to leave the matter to the judgment of conductors, subject only to very general instructions or none at all. The least repressive method is that of the terminal, which merely maintains separate facilities designated by signs and permits patrons to be guided by discretion and conscience.

"The variety and unevenness of enforcement methods undoubtedly are confusing to the passengers who are affected, and a feeling of uncertainty has also been stimulated by the decision of the Supreme Court in Morgan v. Virginia, 328 U.S. 373, and certain other decisions of the Federal courts unfavorable to the principle of segregation. From the evidence in this case it is apparent that some Negroes quite understandably have been unaware of the comparatively limited scope of those decisions, and upon encountering segregation as railroad passengers, have felt that they were deprived of their Constitutional rights, and their traditional resentment of passenger segregation tended to produce frictions, as shown by the evidence here. . . .

"It is unnecessary to consider Constitutional aspects of the question, which are discussed in the briefs. The complainants invoke our authority to prevent violations of Section 3 (1), which makes it unlawful for a rail carrier 'to subject any particular persons * * * to any undue or unreasonable

prejudice or disadvantage in any respect whatsoever.' The disadvantage to a traveler who is assigned accommodations or facilities so designated as to imply his inherent inferiority solely because of his race must be regarded under present conditions as unreasonable. Also, he is entitled to be free of annoyances, some petty and some substantial, which almost inevitably accompany segregation even though the rail carriers, as most defendants have done here, sincerely try to provide both race with equally convenient and comfortable cars and waiting rooms. . . .

"We are therefore now free to place greater emphasis on steps 'to preserve the self-respect and dignity of citizenship of a common country' which this commission in 1887 balanced against 'peace and order.'

"We find that the practices of the defendants except the Texas and Pacific, in assigning or directing Negro interstate passengers to coaches or portions of coaches designated or provided for the exclusive use of such passengers, and in maintaining waiting rooms in their stations designated for the exclusive use of such passengers to undue and unreasonable prejudice and disadvantage, in violation of Section 3 (1) of the act.

"We further find that the operation by a lessee (noncarrier) of separate lunch-room facilities for white and colored persons in the railway station at Richmond constitutes a function or service which is not within the jurisdiction of this commission.

"An order prohibiting the continuance of the unlawful practices found to exist will be entered. . . ."

FIGHTS EXTRADITION

Opposes Extradiction of Rev. DeLaine: The campaign to prevent extradition of the Rev. J. A. DeLaine to South Carolina has the "fullest and most vigorous cooperation and support of the NAACP."

Mr. DeLaine had been a leader of the NAACP branch in filing the original school desegregation case in Clarendon county, S.C. Because of this activity he was forced out of Clarendon county and settled elsewhere in the state. In his new location, his life was threatened, his church was set afire, and his home fired upon. Failing to get relief from local law enforcement officers, Mr. DeLaine, on a subsequent occasion, shot back at a car from which shots had been fired at his house.

He fled the state and sought refuge with Bishop Nichols of his church. Later the State of South Carolina issued a warrant for him for assault with a deadly weapon. Bishop Nichols has raised some $3500 to assist the minister and has secured New York attorney Richard E. Carey as counsel.

NEW AIDE

New Staff Appointment: The appointment of Marion Stewart to the Association staff has been announced by Roy Wilkins, executive secretary.

Mr. Wilkins said that Miss Stewart will be in charge of the Association's life membership campaign which was formerly conducted by Edward R.

Dudley under direction of the life membership committee headed by Kivie Kaplan of Boston and Dr. Benjamin E. Mays of Atlanta.

Miss Stewart previously was on the staff of CARE (Cooperative for American Remittances to Everywhere, Inc.). A member of that organization's sales promotion and public relations section, she conducted a public relations program in India for a time and then was named assistant chief of missions to India and Pakistan.

During her eight-year association with CARE, Miss Stewart represented the national CIO as a member of the Community Services Committee. She participated in union activities and served on local community committees which were active in international social welfare programs.

Born in Philadelphia, Miss Stewart later moved to Bucks county, Pa. She attended Howard University in Washington, D.C., and the College of the City of New York.

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- **To implement the Supreme Court decision for public school integration.**

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What the Branches Are Doing

Alabama: The TUSKEGEE branch reports two new life members. Dr. P. P. Barker, chief of the Neuro Psychiatric Service at the Tuskegee Veterans Hospital, and Dr. Howard Kenney, assistant director of professional services, both made payments on NAACP life memberships in November. Both men have likewise been heavy contributors to the Association in the past.

Goal of the branch in its membership campaign is 1,000 members, which is double of that last year. The membership solicitor bringing in the largest number of members in excess of 50 will be designated the "Tuskegee NAACP man or woman of the year," and will in addition receive a $25 U. S. Savings Bond.

Alaska: Fifty-five elected delegates and a capacity crowd of spectators watched as Governor B. Frank Heintzleman led honored guests to the platform and then called the Alaska Constitutional Convention to order. The invocation that followed the governor's call to order was pronounced by an Eskimo, the Rev. Roy Ahmoagak. Mrs. Zora Banks, NAACP territorial coordinator, headed a committee for the FAIRBANKS branch.

Arizona: The last quarterly meeting of the SOUTHWEST AREA CONFERENCE executive board was held in Eloy on December 3, 1955.

California: The PALO ALTO branch presented The Lyric Theatre Players in Leonard Bernstein's "Trouble in Tahiti" and an art exhibit in the modern idiom on November 4, 1955, in the Palo Alto Community Center. The proceeds went to the NAACP to further its work.

BROOKLYN, N. Y., CLERGYMEN *fight against racial tyranny in Mississippi with contributions to the NAACP. The Rev. Gardner Taylor, pastor of the Concord Baptist church, presents a* $1,004 *check to Roy Wilkins, NAACP executive secretary, as the Rev. Sandy Ray, pastor of the Cornerstone Baptist church, looks on. Previously, the Rev. Mr. Ray had presented a check for* $504.76 *to the same cause. The funds were raised by members of the two churches. The acquittal of the accused slayers of* 14-*year-old Emmett Till sparked the drive for funds to help the NAACP secure justice in Mississippi.* BOTTOM: *Franklin H. Williams (seated center), West Coast regional secretary-counsel, consults with Kodiak, Alaska, branch president Louis C. Thomas (left) and branch executive board member Gilbert Pinkney (right). George C. Anderson, Anchorage editor and publisher, who accompanied Mr. Williams to Kodiak, looks on.*

Layne's Studio *Official Photo U. S. Navy*

Part of the program formalizing the opening of the SAN MATEO branch Credit Union was the receipt of a $50 check by the branch president from the Echo Ladies Civic and Social Club of the Bay Area. One member of the audience arose and said that he was so pleased with the work of the branch and so disgusted by recent events in Mississippi that he was making the first payment of $100 as installment on his life membership.

Mrs. Minesbit Tackett is heading the 1955-56 membership drive of the LOS ANGELES branch, with a goal of 25,000 new members.

The branch also reports that the fight for desegregation of the Los Angeles fire department has still to be won. The branch has called on the fire commissioners and the mayor to continue their efforts to secure complete integration.

Georgia: The following letter was

GARMENT CENTER LABOR RALLY
TO PROTEST • MURDER OF EMMETT TILL and • RACIST TERROR in MISSISSIPPI
TUESDAY, OCT. 11th at 12 Noon

Layne's Stu

TILL PROTEST MEETING *sponsored jointly by the NAACP and District 65 of the Retail, Wholesale and Department Union of New York City in the garment district in midtown Manhattan on October* 11, 1955.

addressed by Special Counsel Thurgood Marshall to Rev. William Holmes Borders of ATLANTA, Georgia:

"I hope you will pardon my tardiness in writing you concerning our meeting at Wheat Street. As you know, I have been running from one end of the South to the other, including Mississippi, and have just not been in the office.

"I want you to know that all of us in the office are greatly uplifted and encouraged by your action in scheduling this meeting at Wheat Street to help in the 'cause.'

"The $1200 raised is a fighting answer to Governor Talmadge, Attorney General Cook, *et al.* I felt so good in telling the people in Mississippi the week after the Wheat Street meeting that Negroes throughout the country were behind them. All in all, you continue to be one of the shining lights in this great fight. Your steady cooperation day in and day out makes the task so much easier. But, any way you put

MRS. ELSIE CRANE, *member labor and industry committee of the Sacramento, California, branch, Governor Goodwin Knight of California, Mrs. Roscoe Payton, local branch member, and Mrs. Goodwin Knight at the California State Fair and Exposition.*

it, you are still a great guy and we are all eternally grateful."

Illinois: The CHICAGO branch invited Mayor Daley, city officials, and aldermen to attend the two-day branch Action Conference to Break Discrimination held in the DuSable high school auditorium, November 12-13. The conference centered its workshops and discussions around Trumbull Park, hospitals, employment, government employment, education, and public accommodations.

Police Commissioner Timothy O'Connor has agreed to open up the streets in the Trumbull Park area to complete mobility so that the Negro tenants in the housing project will be able to walk the streets of the community without fear of life and limb. This agreement was the result of a meeting held in November between Willoughby Abner, chairman of the branch executive committee, and Commissioner O'Connor.

Massachusetts: Through the invitation of Kivie Kaplan, national chairman of the life membership committee of the NAACP, Thurgood Marshall was the principal speaker at a dinner given by the New Century Club on November 29 at the Hotel Fensgate in BOSTON. The group made a contribution to the Legal Defense and Educational Fund of the NAACP. They also became interested in NAACP life memberships.

New Jersey: The JERSEY CITY branch started its intensive membership drive on October 16, with a goal of 3,000 members. The drive opened with a memorial tribute to the late Emmett Till held in the Fairmount Avenue YWCA.

Among the speakers and participants on the program were Rev. E. F. Webb, Dr. Marcus Carpenter, Father Paul Moore, Assemblyman Knoblock, Attorney William Johnson, Hon. Harold Ronan (secretary to Mayor Berry), Father Eugene Avery, Mrs. Cordelia G. Johnson (branch president), Franklin Williams (state president youth division), Mrs. Nora O. Fant (educational chairman), Harold N. Morris (membership drive chairman), and Minnie Fuerson.

In addition to memberships totalling $440, there was a $500 life membership from Dr. Marcus Carpenter. Salem Baptist church led the churches with 107 memberships. Donations at the rally totalled $450.

Mayor Bernard Berry proclaimed November 19, 1955, as "NAACP Day in Jersey" and Commissioner Lawrence A. Whipple gave the branch permission to solicit funds throughout the city.

New York: The November membership-meeting of the BROOKLYN branch was held on Tuesday, November 29.

Judge Myles Paige, branch chairman, was chairman of the annual Brooklyn Bill of Rights Observance held on December 15 on the steps of Borough Hall. Senator Ives was the principal speaker.

The following resolution was adopted by the STATEN ISLAND branch at its October 18, 1955, meeting:

"Whereas, the Constitution of the United States of America was adopted as their law by the original states, in order to form a more perfect union, and,

"Whereas, all of these states now comprising this Union are subject to the laws thereof, and,

"Whereas, the sovereign state of Mississippi is now a member state of this Union by her own decision, and,

"Whereas, all the citizens of these states are guaranteed equal protection of the law, under the Constitution of the United States and its Bill of Rights, and,

"Whereas, there exists in the state of Mississippi a condition of racial

tyranny most astounding to the civilized world, with three unpunished murders, open defiance of the Supreme Court School Decrees, threats upon the lives of many Negro leaders, intimidation, economic reprisals, more than 900,000 Mississippi Negroes without a voice in their government,

"Therefore, be it

"Resolved, it is the sense of this meeting that these shameful conditions be brought immediately to the attention of the President of the United States, the Congress (House and Senate), and to the American people through press, TV, and radio, in order that we may secure more adequate laws with equal protection for all, remove racial restrictions on the franchise, secure compliance with the Supreme Court edict banning segregation in the public schools and economic reprisals against Negro citizens seeking their constitutional rights, and reaffirm that ours is 'One Nation under God indivisable, with Liberty and Justice for all.'

"Be it further

"Resolved, that a copy of this Resolution be forwarded immediately to the Executive, Legislative, and Judicial branches of our Government, to the local press, our National Office and that a copy be retained for our local branch."

Despite the inclement weather, more than 300 persons attended the Emmett Till protest rally sponsored by the FAR ROCKAWAY-INWOOD branch on November 10. Among the speakers were Joseph B. Robinson, national office of the American Jewish Congress; Elwood Chisholm, of the NAACP national office legal department; and Rabbi Goodman. The audience donated $125 to the Association's fight for freedom fund.

Ohio: The COLUMBUS branch hailed the graduation of the first Negro, Louis D. Sharp of Columbus, from the Ohio State Patrol Training School. The branch is now redoubling efforts to get young Ohio Negroes interested in becoming highway patrolmen.

Pennsylvania: "It is up to young people to see to it that understanding is developed among all Americans," explained Charles Shorter, executive secretary of the PHILADELPHIA branch, in addressing the students of the Bartlett junior high school in November. Mr. Shorter's talk followed a showing of the sound film, "Fair Play."

The branch has requested the Board of Judges to consider Mrs. Sadie M. Alexander and A. Leon Higginbotham, both practicing attorneys, as candidates for the present vacancy on the local board of education.

The branch praised the Baptist Ministers Conference of Philadelphia for the support it gave the Negroes of Clarendon county, South Carolina.

Virginia: The Beta Gamma Sigma chapter of the Delta Sigma Theat sorority of Petersburg has pledged its full cooperation in helping the PETERSBURG branch to capture host honors when it entertains the twenty-first convention of the Virginia State Conference of NAACP branches next October. The sorors backed up their pledge by starting with a life membership in the Association.

The Charlottesville branch, after serving as host to the twentieth State Conference, has joined with the Petersburg branch to make the coming twenty-first conference a huge success.

Wisconsin: The MILWAUKEE branch reports a successful membership drive, which brought in 2,075 members, under the leadership of L. Pearl Mitchell. This is the largest membership in the history of the branch.

The division bringing in the largest number of members was directed by Eddie Walker.

College and School News

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REGISTRAR, LINCOLN UNIVERSITY
Jefferson City, Missouri

Herman Bozeman, class of '34 and a member of the division of social science at VIRGINIA UNION UNIVERSITY for several years, has been named acting director of the division of education for the 1955-56 school year. Professor Bozeman holds an A. M. from Michigan and has completed his work for the Ed. D. degree at the same institution.

Mrs. Dorothy Cowling has joined the VUU faculty as a professor in the division of education. She holds an M. A. degree from Columbia University.

■

"Prejudices which have kept qualified people from taking their turn and getting ahead are fast disappearing from the American scene," former Ohio governor Myers Y. Cooper told some 1,200 people during special recognition ceremonies honoring Dr. Wilbur A. Page, CENTRAL STATE COLLEGE trustee, after twenty-five years of service to the college.

Richard D. Kidd, director of the CSC business administration department, says that drop-outs pose a critical problem for colleges.

Todd Duncan, baritone, opened the CSC concert series on December 1.

■

Two educators from Puerto Rico are now on a UNESCO mission in Afghanistan and Guatemala. Raul Lara heads an UNESCO mission in Guatemala; Rosa Maria Castellon is in Afghanistan helping to establish a woman's handicraft program at a

training school for rural teachers at Kabul.

■

Dr. Milton G. Hardiman, head of the department of foreign languages at LINCOLN UNIVERSITY (Mo.), has been elected vice-president of the Modern Language Association of Missouri.

Chemistry department head Dr. U. S. Maxwell attended a meeting of the governing council of the American Association of University Professors in Washington, D. C.

The Negro cowboy, a "missing chapter" in the history of western America, gets a scholarly once over in the current issue of the *Midwest Journal*, published by the university. Philip Durham, author of the article, is professor of English at the University of California, Los Angeles.

■

A $4,500 grant from the Memphis, Tennessee, section of the National Council of Jewish Women will make possible a literarcy program series to be telecast over EDUCATIONAL TELEVISION station WTEN Memphis when it goes on the air in the near future.

■

November 18 was "Citizenship Day" for DOUGLASS HIGH SCHOOL (Key West, Florida) students. On this day pupils assumed the responsibilities of the major officials of Key West, the first time Negro students were granted this function.

■

Dr. Ralph J. Bunche, under-secretary of the United Nations, was pub-

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lic affairs speaker on November 17 at the NEW YORK UNIVERSITY school of education. After his speech on "Basis for Understanding the United Nations," the graduate students presented him with a plaque "for outstanding services to the people of the United Nations."

■

Mrs. Ethyl Clyde of Huntington, New York, sends *The Crisis* the following interesting item:

"Do you know any place in the U.S.A. where Christ would feel happy and content were he to return to earth?

"Well, I have found one, in fact have just left it—a place where 'All God's Chillun,' whether rich or poor, old or young, colored or white, believers or unbelievers, educated or seekers after education, are treated alike.

"All study together, play together, eat together, and have done so for years in spite of the fact that this school, where adults study community leadership, is located in the Cumberland Mountains of Tennessee, a state where it is not customary for Negroes and whites to mix, even in church.

"The school came into being in 1932 because of the vision of Myles Horton, who was born in Tennessee in 1905, a man who believes in democracy and the Constitution of the United States. . . ."

■

Three panels of four experts each will debate the question "Are Parts of Our Eighteenth Century Heritage Obsolete?" as part of the thirty-

seventh annual meeting of the AMERICAN COUNCIL OF LEARNED SOCIETIES to be held in the Mayflower hotel, Washington, D. C.

Participants in the meetings will be delegates from the twenty-five constituent societies of the Council, the secretaries of these societies, officers and members-at-large of the Council, and guests.

■

The UNITED NEGRO COLLEGE FUND is currently distributing $450,000 to its member colleges for operating expenses, it has been announced by W. J. Trent, Jr., executive director. This is the fourth distribution made by the fund this year and brings the total allocated to date for this purpose to $1,066,348.09.

■

Eleven top-ranking students at FAYETTEVILLE STATE TEACHERS COLLEGE are listed in the 1955-1956 edition of *Who's Who Among Students in American Colleges and Universities*. Selections for inclusion are limited to upper-classmen: there are five seniors and six juniors.

The off-campus practice-teaching program at FSTC is in full swing with a total of fifteen senior students participating. Eight of them teach under supervision at the local Edwards Evans elementary school, two at North Street elementary school, and five at the Washington Drive junior high school. One purpose of the program is to give prospective teachers the benefit of practical teaching experience under expert guidance.

■

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Dr. John B. Moss, chairman of the department of philosophy at Franklin Marshall college, Lancaster, Pennsylvania, was second lecturer in the 1955-56 fall lecture series at MOREHOUSE COLLEGE. Dr. Moss spoke on "Ways to God in the World Religions."

■

Noted author and radio commentator William L. Shirer spoke on "The World Today" at SPELMAN COLLEGE on December 3.

The twenty-ninth annual Christmas carol concert of the Atlanta-Morehouse-Spelman chorus, with Kemper Harreld, director, was held December 9-11 in the Sisters Chapel of Spelman.

■

Eight students at ATLANTA UNIVERSITY are listed in *Who's Who Among Students in American Colleges and Universities*. Students were nominated by the faculty on the basis of scholarship and leadership qualities.

Among recent campus activities AU were a lecture on "The Culture of France," by Dr. Edward A. Jones, chairman of the department of modern foreign languages at Morehouse; an address on "Agriculture Behind the Iron Curtain," by Dr. Ladislav Feierabend, former minister of agriculture for Czechoslovakia; a speech by Florence Poole at the ninth annual out-of-town conference of social field work supervisors; a discussion by Dr. Hylan Lewis, with Dr. Robert Armstrong, of Dr. Lewis' *Blackways of Kent;* a review of Kenneth Clark's *Prejudice and Your Child* by Dr. Paul I Clifford, associate professor of educa-

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tion; a slide-lecture on "Radio-astronomy" by William A. Calder, professor of physics at Agnes Scott college, under the auspices of Sigma Xi Club; and an interpretation of contemporary social problems in three modern plays by Baldwin Burroughs, director of the Atlanta-Morehouse-Spelman Players.

■

Dr. Marguerite Cartwright, HUNTER COLLEGE instructor and journalist, was guest speaker in December at the New Jersey State Teacher's College in Trenton.

■

John U. Monro, director of the Financial Aid Office at HARVARD COLLEGE, was principal speaker at the semi-annual meeting of the board of directors of the National Scholarship Service and Fund for Negro Students. He declared that "the recent talent search of NSSFNS in the southern states has pointed the way for a nation-wide, college-supported program for finding hidden college material."

■

Dr. Alonzo G. Moron, president of HAMPTON INSTITUTE, has accepted appointment as a volunteer vice chairman-at-large of the 1956 Red Cross campaign for members and funds. Dr. Moron will be active in organization of the campaign among educational institutions and civic groups.

Dr. Wooldridge, vice-president of the National Council of Negro Women and professor of English at Hampton Institute, was one of sixty-four United States leaders who made a European tour recently to study how American individuals are fighting Communism through Radio Free Europe and Free Europe Press.

■

The world-wide origins of modern Christmas traditions — from yule logs and wreaths to the symbolic Star of Bethlehem—were colorfully interpreted in the AMERICAN MUSEUM-HAYDEN PLANETARIUM'S December sky show, "Christmas 'Round the World, which started December 1.

Many elements of our present-day celebrations of Christmas came down to us from the customs and beliefs of various early peoples, particularly from their observations of sky phenomena, according to Joseph M. Chamberlain, Planetarium chief astronomer. In the December presentation, the sky show traced these elements back to their beginnings and showed how they became associated with the holiday commemorating Christ's birth.

■

The new administration building for the school of theology at JOHNSON C. SMITH UNIVERSITY was dedicated during a two-day conference November 11-12, with the dedicatory address being delivered by Dr. Glen W. Moore of New York City.

■

William Henry Dennis, Jr., was officially inaugurated president of ALBANY STATE COLLEGE on November 3, with Dr. Benjamin E. Mays, president of Morehouse, delivering the inaugural address.

Book Reviews

REPORT OF THE WITNESS

***How Far the Promised Land?* By Walter White. Foreword by Ralph Bunche. New York: The Viking Press, 1955. XII+244 pp. $3.50.**

How Far the Promised Land? is for all the world an authoritative report from Pisgah written by the official hand that urged and received the law. A significant book whose overall import reaches even beyond its stated purpose: it is a Janus-faced (looking backward and forward) account of NAACP participation in the struggle fully to obtain the promise of democracy for colored Americans. Thus it reviews in summary fashion the more pertinent of those costly incidents and cases which in this cause have brought partial victory.

The opening chapter, "Why This Book?" puts the objective of the volume in what was the author's characteristic fashion:

> It is important for us to let the world know that there have been gains. Many of them have come about, not through, but in some cases even in spite of, official government action. They have been won by persistent, heartbreaking, organized, and frequently expensive action by citizens' organizations and individuals. Much has been achieved by Negroes themselves, often in the face of odds that have seemed insuperable.

From this, the book fans out into those vital areas where (except in housing) victory banners have already been hoisted although the battles yet rage.

The central matter of *How Far the Promised Land?* takes off with a chapter on the high court decision outlawing segregated schools and illustrates through facts and figures how harmful was the preposterous myth of "separate but equal" to those whom it was established to isolate, shortchange and deny. The next topic deals with the Negro voter, and points unsparingly at that "coalition between Southern Democrats and conservative Northern Republican senators" which has dominated the United States Senate since the middle thirties; but it also contains a just measure of praise for President Truman, whose efforts and accomplishments in the area of human rights went beyond those of the late Franklin D. Roosevelt. Indeed, throughout—in employment, health, housing, organized religion and the press—Mr. White's account tends to fullfill his pledge to "tell the story in terms of human beings and to avoid as far as possible dreary recitals of court decisions and the texts of laws."

What comes of all this is a continual cross-checking of problems against progress, with the latter gaining the upper hand. Probably symbolic of this emphasis are the reasons set forth in the discussion of Negro America's rejection of communism. And certainly indicative of the prophetic significance

of this book is the fact that so widely known a person as Ralph J. Bunche paces its tone with a foreword.

But Walter White was yet something more than is made clear in this posthumous account of the exacting struggle in which he spent his zestful energies. Among those who bear the burden of democracy's contradictions he became a legendary figure dedicated to the fight for human dignity. He was in fact an accomplished liaison man—indeed a *witness*—who conveyed to those endowed with office and power the just grievances of the abused. Perhaps a proper epitaph for him would be the tribute which Adlai Stevenson two years ago paid the late Philip Murray: "Humbly born, after a stormy life of democratic leadership and great achievement he humbly died." And to his eternal credit it should be noted further that like Murray (as eulogized by Stevenson) he came up the hard way, but never lost the lesson of his experience. He had, as Ralph Bunche is careful to point out—as Frederick Douglass had a hundred years before him—that indispensable for modern-day leadership: a world-wide perspective on the subject of race and democracy. He had that "keen sense of social justice" to which Father John LaFarge points as one of the needs in which nerve inheres.

It is even to his credit that the organization which he directed was not allowed to degenerate into a machine. Rather, its influence has been seminal, its guidance sought for what it offers towards the promotion of one of man's proudest possessions. It was perhaps with this in mind that one who was not the least of his adherents wrote—during a free period between integrated classes—lines in his memory:

You knew the way would never really close
To those who fought until the sun gave ground;
And many shapes of moon stared coldly down
Upon a nerve-warped world. For all of those
Who struggle in our man-made, social fens
You steered a careful course: through snares and hot
Denials of man's God-forged soul. Your lot
It was to ask our anxious whys, press eager whens.
Marked men of sacrificial heart have stood
On Nebo's heights before! reached for desire
Through faith and hope; chosen the rood
Rather than bend to form. On Freedom's pyre
Burning with zeal to serve the common good
You fed and left the soul's eternal fire.

HENRY F. WINSLOW

REPORTS ON AFRICA

"Contemporary Africa: Trends and Issues." **Edited by William O. Brown. THE ANNALS, Vol. 298 (March, 1955). Philadelphia: The American Academy of Political and Social Science. 248pp. $2.00.**

Cairo to Cape Town: A Pilgrimage in Search of Hope. **By Reginald Reynolds. Garden City: Doubleday & Co., Inc., 1955. IX+370pp. $5.00.**

The Land and People of South Africa. **By Alan Paton. New York: J. B. Lippincott Co., 1955. 143pp. $2.75.**

Here are three reports on Africa giving additional evidence of its increasing importance in world affairs. In the competent survey of "Contemporary Africa" one finds articles dealing with African envioronment, culture, peoples, history, economics, colonial issues, racial matters, political movements, and the dynamics of urbaniza-

tion, Christianity, and education all presented in an objective style by individuals who have lived, and studied in and about Africa. All of the major areas are covered—North, East, West, South, and Central—and it is full of significant information.

Turning from this objective compendium, in contrast, the point of view of Reginald Reynolds adds a touch in personal tones to people, places, and events he met, visited, and observed as he traveled from *Cairo to Cape Town*.

Reynold's book is good reporting and if his crusading spirit at times gets out of hand, sufficient balance is lent by the calm, sensible guidance of Alan Paton as he takes us on a tour that enlightens about *The Land and People of South Africa* in a book in which he has packed together in small compass one of the best pictures to be found of the Union. With feeling and sensitive eyes he reveals some of the outstanding aspects of his homeland—the major cities of Johannesburg, Cape Town, Pretoria, and Durban; the diamond, gold, and other mining industries; wild life in Kruger National Park and the majesty of Victoria Falls in nearby Southern Rhodesia; handsome homes and sloppy slums; the land itself, "a country of wide open spaces, covered by grass and scrub," dry, yet with rivers that "run through wonderful panoramas of mountains, hills, cliffs, and valleys, and are full of waterfalls and rapids" but are uneven in flow. But it is the picture of the people woven skillfully throughout the pages that intrigues and holds the attention. This and the works of Brown and Reynolds are useful volumes for the insight and information they contain about Africa today.

HUGO H. SMYTHE

"SET OF THE SAIL"

(*Continued from page* 26)

can do anything that they want to do, *if they have enough patience, courage and integrity*. Many of my associates have called me stubborn and inflexible. But those were only moments when opposition struck at my central objectives. Through all of the struggle I have never been able to accumulate hate or envy against any man. I have been far too active attempting to prove that humanity can set her sails to carry on against the contrary and opposing winds of race prejudice, and all I have found time to do is to shove aside opposition and help to press on towards the goals we have won.

JIM CROW AND I

(*Continued from page* 14)

racy in Gelnhausen. I am back in America now, and wherever I live I find Mr. Jim Crow waiting for me. He welcomed me to Atlanta, but to tell you the truth, both Mr. Crow and Talmadge were happy to have me move. Mr. Crow moved right with me to Conway, Arkansas. I do not think he likes to live in Arkansas. Some of us are doing our best to make life miserable for Mr. Crow, and some day soon I think he will move elsewhere, probably back to Georgia.

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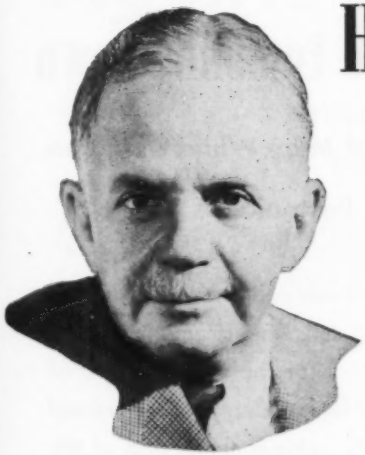
—Charles Poore, *N. Y. Times*



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